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PROTESTANTISM VS. POPERY.

That many of the features of Popery are becoming milder than they formerly were; and that a part of the modern Romish church have made some advances towards reformation, are equally evident. "All," however, "is not gold that shines." Many teachers of the Romish religion, who deny the absurdities that are imputed to them; and endeavour, while defending themselves, to explain away the spirit and real meaning of their peculiar doctrines and ceremonies; are yet found to keep the people of their charge in ignorance; rarely cautioning them against the abuses of present or former times, or inquiring into their existing views and feelings. They may tell us, for instance, that they do not worship images; but why then should so many of their people "bow down to them?"—They may disclaim the pretension of pardoning sin: but while they continue to *receive money*, as formerly, who will credit this pretension? In this state of things, the original ground of dispute between them and the Protestants, ought to be better understood.

The following old dialogue, which we copy from the Philadelphian, gives a pretty fair view of the subject:

Q. Why do you protest against the doctrines of *Popery*, and why do you believe in those of the *Protestant Religion?*

A. Because I cannot find the doctrines of Popery in the Sacred Scriptures, while those of the Protestant Religion are all founded on the truths revealed in the Old and New Testaments.

Q. What are the principal doctrines of Popery you protest against; and what are the corresponding articles of your faith as a Protestant, for which you contend, as founded on the Bible?

A. They may be chiefly reduced to the nine following; there are besides many errors of a secondary nature, which will fall when these principal doctrines are overthrown. On these, therefore, it is needless to enter.

Q. Let me hear your nine principal points of Protestation against the Church of Rome?

A. I will endeavour to state them as briefly as I can, and refer you to the Scriptures on which they are founded.

1. *I protest against the Church of Rome*, because she believes that the Pope of Rome is *supreme head* of Christ's Church on earth and calls him *Papa Pope* or *Father*, contrary to these Scriptures, (Matt. xxiii. 9.—Eph. i. 22, 23.—iv. 15.—Col. i. 18, 20.) *While as a Protestant I believe* from these very Scriptures, that Christ alone is *Head* of his body, the Church, both on earth and in heaven.

2. *I protest against the Church of Rome*, because she believes, that besides the worship of God the Father, God the Son, and God the Holy Ghost, the three adorable persons of the Trinity in one God, it is right to pray to the *Virgin Mary and Saints*, to whom more frequent addresses are made in that Church, than to Almighty God; and even to bow down before Crucifixes, Pictures, and Relics, contrary to these Scriptures, (Exodus xx. 3, 4.—Lev. xxxi. 1.—Deut. xxvii. 15.—Ps. xcvii. 7.—Jer. xliv. 16, 17, 25, 26, 27.—Acts x. 25, 26.—Rev. xxii. 8.) *While as a Protestant I believe* from these very Scriptures, that Almighty God has denounced the severest judgments against bowing down before, or paying any degree of adoration to any likeness of *Him*, or of any of his creatures, or to the *queen of Heaven;* commanding us to worship God only as Father, Son, and Holy Ghost, three persons in one God.

3. *I protest against the Church of Rome*, because she teaches that her members ought not to exercise their own judgment in matters of religion, but to receive their doctrines from *her*, and her *traditions*, which she declares to be an *infallible* authority, although at variance with the written word of God; on which account her clergy are very unwilling that their flocks should read the Bible; contrary to these Scriptures, (Deut. xi. 18, 19.—Josh. viii. 34, 35.—Isaiah viii. 20.—Mark vii. 7, 9, 13.—Luke xii. 57.—John v. 39.—Acts xvii. 11.—2d Tim. iii. 14, 15, 16, 17.—1st John iv. 1.) *While as a Protestant I believe*, from these very Scriptures, that every follower of Jesus Christ is called upon to exercise his own judgment on matters of religion, and to examine diligently, whether, what he depends on for the salvation of his soul is built upon the word of God, called the Bible, which we *Protestants* think ought to be in *every* person's hands; and consider to be the only sure rule of faith.

4. *I protest against the Church of Rome*, because she believes that wretched sinners, such as we are, can do works meritorious in the sight of God, and available for our own justification; as also that we can derive merit from the intercession of Saints, and works of Supererogation, as well as from *Fasting, Masses, Pilgrimages, Penances*, and other ceremonies; thereby making the sufferings of Christ of none effect; contrary to these Scriptures, (Job xxii. 2.—xxxv. 7.—Isaiah lxv. 6.—Matt. ix. 13.—Luke xvii. 10.—Rom. iii. 28.—iv. 3, 4.—xi. 35.—Gal. v. 4, 5, 6.—Eph. ii. 8, 9.—1st John i. 7.) *While as a Protestant I believe*, from these very Scriptures, that Jesus Christ by his death on the cross, hath redeemed us from all our sins, and that faith in this truth, can justify a sinner before God; and that to what Christ hath done and suffered, nothing of ours can be added as a ground of Justification without destroying its effect; while from this truth *alone*, when grafted in the heart by the Holy Spirit, and daily nourished there by the same Spirit, good works *must* follow as its necessary and inseparable fruit. (See James ii. 17.)

5. *I protest against the Church of Rome*, because she has appointed the following five sacraments, viz :—*Confirmation, Penance, Extreme Unction, Holy Orders*, and *Matrimony*; (in addition to Baptism and the Lord's Supper, which were ordained by Christ himself,) thereby diverting the attention of her members from these, to those of her own institution, which are not necessary to salvation, or commanded as such in the Scriptures; (See Matt. xv. 9.) *While as a Protestant I believe*, that two sacraments only are generally necessary to salvation, viz: Baptism and the Lord's Supper, both which are ordained by Christ himself. I am to be baptized, and after professing my faith in Christ as my only Saviour from the wrath to come, I am to partake of the Lord's Supper as a pledge of his love to me, and a token of my love and obedience to him, and his command: "*Do this in remembrance of me.*"—See Matthew xxviii. 19.—Mark xvi. 15, 16.—Luke xxii. 19, 20.

6. *I protest against the Church of Rome*, because she teaches the doctrine of *Transubstantiation*, by which her members are required to believe that the Bread and Wine are actually changed at the time of Consecration into the Body, Blood, Soul and Divinity of Christ; and to fall down before them and worship them as such; contrary to (John vi. 63.—1st Cor. x. 14, 15, 16, 17.) She likewise denies the cup to her laity, contrary to (Matt. xxvi. 27, 28—1st Cor. xi. 23-29.) *While as a Protestant I believe*, from all these Scriptures, that this doctrine of Transubstantiation is erroneous, and the worship of the *Host* idolatrous; that every truly penitent and faithful follower of Jesus Christ, in the ordinance of the Lord's Supper, spiritually eats the flesh of Christ, and drinks his blood, whereby he is made to dwell in Christ, and Christ in him; and that every individual ought to receive it in both kinds.

7. *I protest against the Church of Rome*, because she believes that repeating over prayers should be inflicted as a penance; and because her public worship is offered up in *Latin*, a language unknown to most of the congregation; so that it is impossible for them to join with their understanding; contrary to (Matt. vi. 7.—Luke xi. 52.—John iv. 23, 24.—1 Cor. xiv. 9, 15, 16.) *While as a Protestant I believe* from these Scriptures, that communion with the Divine Being in prayer, is man's great privilege, and should be always so conducted in public worship, that the congregation can join with their heart, and with their understanding, so as to worship God "*in spirit and in truth.*"

8. *I protest against the Church of Rome*, because she believes that pardon for sins *past, present* and *to come*, may be sold by her clergy; and that it is in their power *unconditionally*, to grant such pardons for money; contrary to (Isaiah lv. 1.—Acts viii. 20.) *While as a Protestant I believe*, that God in Christ alone can pardon sin; which pardon the minister may proclaim *freely* to every sinner on his heart-felt repentance for sin, lively faith in Christ, and steadfast purpose to lead a new life; and that these will be the evidence afterwards, that the pardon so proclaimed has been effectual; (see Isaiah xliii. 25.—Jer. xxxiii. 8.—Mat. i. 21.—John xx. 22, 23.—Col. i. 14, 21, 22, 23.— 1 Peter ii. 24.—1 John i. 7, 9.)

9. *I protest against the church of Rome*, because she believes that there is a place for the soul between heaven and hell called *Purgatory*, where purification from sin takes place, after the soul has left the body: and that it can be delivered from this place by Prayers and Masses said by the Priest when duly paid for it; contrary to (Eccl. ix. 5, 6.—Luke xvi. 26.—John ix. 4.—Rev. xiv. 13.) *While as a Protestant I believe* from these Scriptures, that after death the departed soul awaits the resurrection of the body in the very state of pardoned or unpardoned sin, in which it left the world, until the day of judgment; when both soul and body will be re-united, and consigned forever to that state either of happiness or misery, which the soul has occupied in its departed state.

Q. Is there any thing else you dislike in Popery?

A. Yes, several other points, but particularly the reckoning of every one who does not submit to these errors *a heretic*, and believing it to be right to persecute all such even to death; notwithstanding which, I hope with St. Paul always to confess, "*That after the way which they call* HERESY *so worship I the God of my fathers believing all things which are written in the law and the Prophets.*"—(Acts. xxiv. 14.)

DUTIES OF AN AMERICAN CITIZEN.

Extracts from the Discourse of the Rev. Francis Wayland, delivered in Boston, at the late Public Fast in Massachusetts.

"In many respects, the nations of Christendom collectively, are becoming somewhat analagous to our own Federal Republic. Antiquated distinctions are breaking away, and local animosities are subsiding. The common people of different countries are knowing each other better, esteeming each other more, and attaching themselves to each other by various manifestations of reciprocal good will. It is true, every nation has still its separate boundaries and its individual interests;—but the freedom of commercial intercourse is allowing those interests to adjust themselves to each other, and thus rendering the causes of collision of vastly less frequent occurrence. Local questions are becoming of less, and general questions of greater importance. Thanks be to God, men have at last begun to understand the rights and feel for the wrongs of each other. Mountains interposed do not so much make enemies of nations. Let the trumpet of alarm be sounded, and its notes are now heard by every nation, whether of Europe or America. Let a voice, borne on the feeblest breeze, tell that the rights of man are in danger, and it floats over valley and mountain, across continent and ocean, until it has vibrated on the ear of the remotest dweller in Christendom. Let the arm of oppression be raised to crush the feeblest nation on earth, and there will be heard every where, if not the shout of defiance, at least a deep-toned murmur of implacable displeasure. It is the cry of aggrieved, insulted, much abused man. It is human nature waking in her might from the slumber of ages, shaking herself from the dust of antiquated institutions, girding herself for the combat, and going forth conquering and to conquer; and wo unto the man, wo unto the dynasty, wo unto the party, and wo unto the policy on whom shall fall the scath of her blighting indignation."

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"If the cause of true religion and of man shall eventually triumph, as we trust in God it will, who can tell how splendid are the destinies which will then await this country! One feeling, the love of liberty, will have cemented together all the nations of the earth. Though speaking different languages, and inhabiting different regions, all will be but one people united in the pursuit of one object, the happiness of the whole. And at the head of this truly holy alliance, if faithful to her trust, will then this nation be found. The first that taught them to be free; the first that suffered in the contest; the nation that most freely and most firmly stood by them in the hour of their calamity; at her feet will they lay the tribute of universal gratitude. Each one bound to her by every sentiment of interest and affection, she will be the centre of the new system, which shall then emerge out of the chaos of ancient institutions. Henceforth she will sway for ages the destinies of the world.

"Who of us does not kindle into enthusiasm as he contemplates the mighty interests connected with the prosperity of this country? With the success of our institutions, the cause of man throughout the civilized world seems indissolubly interwoven."

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"When I look forward over the long track of coming ages, the dim shadows of unborn nations pass in solemn review before me, and each, by every sympathy which binds together the whole brotherhood of man, implores this country to fulfil that destiny to which she has been summoned by an all wise Providence, and save a sinking world from temporal misery and eternal death."

From the Connecticut Observer.

A FEW ITEMS FOR THE USE OF ALL CONCERNED.

When I see nothing of religion in the life of an individual, but at the communion table, I can hardly avoid believing that he has none at all.

When I see one within the pale of the church, who can converse, and that even fluently, on any other subject, but is dumb on the subject of religion, I query whether he thinks or knows experimentally any thing at all about it; for "out of the abundance of the heart the mouth speaketh."

When I see a professed Christian nodding in the house of God, while the ambassadors of Christ are delivering the messages of heaven, I think, what a fearful situation, from which to be awaked by the call of death, to answer for his treatment of the message, and contempt shown to the Being who sends it.

When I see a professed follower of Christ after a most solemn and affecting appeal to the heart and conscience from a faithful minister, while passing out of the house of God, gaily saluting an acquaintance with an air of levity on the countenance, and perhaps making arrangements for a party the coming week, I cannot but feel that he has but little sense of eternal things that his Christian graces are dormant, or that he is yet a child of wrath even as others.

When I see one who professes to be a praying person, prefer a visit in mixed company, where religion is not named, or engaged in trifling business, which might be done as well at some other time, to the social circle of those who statedly call on the name of the Lord, I fear that at heart, he does not love prayer, nor the company of those who delight in this duty.

When I see a professor of religion, previously to the commencement of a conference or prayer meeting, busily engaged in conversation on the news of the day, or on other worldly topics, and resuming it when he leaves the meeting, I suspect that he did not come with the heart warmed from the altar of God, and that the flame has not been kindled at all while there.

When I hear one making excuses for those who needlessly travel and otherwise profane the Lord's day, and will indulge himself in worldly or vain conversation on those sacred hours, I suspect that either the fourth commandment is omitted in his Bible, or that he does not believe God means as he has said.

When I hear one professedly of the family of Christ, traducing the character or good name of a brother or sister, especially in the presence of those who are of the world, I conclude his closet and his Saviour are both forsaken, and that he is making work for bitter repentance, besides deeply wounding the cause of Christ.

When I see a parent, who has brought his children to the baptismal font, and who rarely if ever prayerfully instructs them in the duties of religion, I am led to fear that his covenant vows are forgotten, and that his children will cause him many sore trials and finally die without hope.

When I hear one who calls himself after Christ's name, grumbling because he has to pay a few shillings or dollars for the support of the gospel ministry, I conclude he had better remove and dwell among the heathen to save himself this enormous waste, and thus find a cheaper way to heaven for himself and family.

When I hear a professor of religion talking against the benevolent enterprises of the present day, and refusing to grant his aid for the spread of the gospel, I conclude he must be extremely ignorant, or a faithful servant of the prince of darkness.

ZETHAR.

THE SABBATH BREAKERS.

A few years since, a gentleman residing in Philadelphia, established a Sabbath School in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed that he passed a house where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a Tract over the fence, on the sinfulness of violating the Holy Sabbath. No one happened to be in the garden at that time, and the Tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the Tract, wondering how a religious book could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the Tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night, about 12 o'clock, in the most awful agony and forebodings of misery for a wicked life, she was stretched out a corpse!

Here, said the Rev. Dr. Milnor, of New-York, as he related this account at the meeting of the Tract Society in Boston—here I must stop; for I should not have dared to have related the circumstance, but for what follows. The woman was buried, but the Tract was left behind. It was read by the family; and the consequence was, that by the means of her death, and the little Tract, five individuals out of the seven who composed the family, were awakened, and eventually, were hopefully converted unto Christ. They have since brought forth fruits meet for repentance, and these five persons look upon that Tract, as the instrument in the hands of God, of their conversion. *Christian Almanack*, 1826.

THE FIRST MISSIONARIES.

Our Saviour, after having spent his life in untiring benevolence, and before ascending to his native heavens, probably in allusion to the twelve tribes of Israel, elected twelve Apostles or Missionaries. To these, after having properly qualified and instructed them, he left as a part of his legacy, *a world to be converted*. He directed that "repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem." Agreeably to this command, the first church was founded at Jerusalem. But the whole world was missionary ground.

Before the days of Christ, we never hear of missionaries to the heathen—with a solitary exception. The exception to which I allude, is the case of Jonah, who was sent to preach to the heathen at Nineveh, about 800 years before Christ.

It was not till several years after the ascension of Christ, that a single Gentile was converted. But now the door was opened. The Apostles hesitated—delayed no longer. It is said by ancient history, that the world was divided among them by lot. Be this as it may, it is certain that they soon separated, and went from village to village. To this little number of missionaries, Paul was soon added.

With the exception of this man, the first missionaries were not learned in the arts and sciences;—were ignorant of books and of men; yet they went forth unsupported by human aid—friendless—opposed by priests, prejudices, princes, laws, learning, reasonings of philosophy, passions and persecutions. And what was the result of their labours; we know but a little; we can trace only a few of their footsteps. Yet we know enough to astonish us. We know that by the labours of these missionaries, there are mentioned in the New Testament *sixty-seven* different places in which Christian churches were established by them—some of which places, contained several churches. Paul informs us that in his time, "the Gospel had been preached to every creature which is under heaven." Justin Martyr tells us that in A. D. 106, "there was not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." We know assuredly, that at this time, there were churches in Germany, Spain, France, and Britain. Besides the Apostles, there were at least eighty-seven Evangelists in this age, so that the whole number of active missionaries in the Apostolic age, was *ninety nine* or *one hundred*. Of the Apostles, we have reason to believe, nine at least, suffered martyrdom. On the whole then, we have no reason to doubt, on the testimony of history and tradition, that the last command of Christ was so obeyed, that in the Apostolic age, the gospel was preached in every part of the world which was then known. *Christian Almanack*, 1826.

PIETY IN CHILDHOOD.

A girl of about 15 years old, who had been piously educated, and had learned the consolations of religion a year or two before, was attacked with the consumption in March, 1824. Her name was Mary Roberts, and she lived at Holyhead, in the island of Anglesea, (Irish Sea.)

'At last,' says the Evangelical Magazine, 'the dreaded event, supremely welcome indeed to herself, but inexpressibly painful to her affectionate but resigned and submissive parents and friends, arrived. Her father telling her he could not bear the thought of parting with her, she with a sweet smile said, 'papa, think what Abraham did when the Lord called for his *only* son; and you having *several other* children, ought to be submissive to the divine will.' The day before her death, when her father was supporting her head, she said that Christ was better to her than all the world; and she advised her sisters to seek religion early, adding that the bed of sickness (the difficulty of breathing, and her cough, were very painful) was a very inconvenient time to become religious. 'O, papa,' continued she, 'what if I had now to begin to search my Bible? but I bless God I can say, I know in whom I believe, and that he is able to support me; and I will trust in him; yea, I would sooner die now, than that I should recover and become wicked!'

'She requested her father to divide her pocket money between the Bible and Missionary Societies, and also to distribute her Tracts. On the 8th day of October her allotted time was completed; and she placidly slept in Jesus.'

PERSEVERANCE OF A SUNDAY SCHOLAR.

It was noted at a Teachers' Meeting, that a little girl, nine years old, a faithful attendant at Sunday school, was forbidden by her parents to attend any longer, as they were opposed to the institution. Having no correct views of its character, and besides being in the country, and some distance from the school, and it being the winter season, they thought the object not of sufficient importance for the care and trouble their little girl bestowed on it. She, however, thought otherwise; and though of an amiable disposition, and an obedient child, she yet persevered in her endeavors to attend the school, till her parents threatened that if she attempted to go again, they would send her from home. The next Sabbath she began as usual, to prepare for the Sunday school, without endeavoring to hide her intentions. The parents were astonished at her perseverance, but more so, when the little girl had put on her hat, and taking her little book, thus addressed them:—"Father and mother, I love you—I love you *very much;* but I think I love Jesus our Saviour *a great deal more*,—and so I am going to Sunday school." Quite confounded at the conduct of this dear child, the parents permitted her to depart, and shortly followed her to the Sunday School, and were delighted with all that passed there, and thenceforth permitted her to attend. At no distant period, the father and mother became members of the church, and stated that their earliest convictions of the truth were produced by that circumstance, and expressed great pleasure at the early piety of their interesting little girl.—*S. S. Mag.*

ANECDOTE.

A clergyman once travelling in a stage coach, was abruptly asked by one of the passengers, if any of the heathen would go to heaven: "Sir," answered the clergyman "I am not appointed *Judge of the world*, and consequently I cannot tell; but if ever you get to heaven, you shall either find some of them there, or a good reason why they are not there."

A reply well fitted to answer an impertinent question, dictated at best by idle curiosity.

DOCT. JOHNSON'S VIEWS OF CHRISTIAN ENTERPRISE.

Those enemies of Christian exertion, who derive their views ever so remotely from the correct literature of the day, are requested to read the following extracts from Boswell's Life of Johnson, which found their way a short time since into the Missionary Herald.

"I did not expect to hear," says the Doctor, "that it could be in an assembly convened for the propagation of Christian knowledge, a question whether any nation, uninstructed in religion, should receive instruction; or whether that instruction should be imparted to them by translation of the Holy Books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or denies it, can be said to love his neighbour as himself. He that voluntarily continues ignorant is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwreck. Christianity is the highest perfection of humanity; and as no man is good, but as he wishes the good of others, no man can be good in the highest degree who wishes not to others the largest measures of the greatest good."

The Doctor proceeds to represent it as one of the greatest of crimes "to omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side the grave."

"Let it be remembered," says he in conclusion, "that the efficacy of ignorance has been long tried, and has not produced the consequences expected. Let knowledge, therefore, take its turn, and let the patrons of privation, stand aside, and admit the operation of positive principles."

These opinions were expressed long before any of the great modern exertions for the diffusion of the Gospel were commenced. What would the Doctor have said at the present day? and where would he have found terms strong enough to express his approbation of these exertions, or his condemnation of indifference or opposition to this cause?

JEMIMA WILKINSON AND AN INDIAN.

The high claims of Jemima Wilkinson (that Christ descended the second time and dwelt in her) are generally known. A few years past a religious Indian paid her a visit with intention to find out wherein her great strength lay. After discoursing with her some time in English, he changed his dialect, and spake in his own mother tongue: to which Jemima replied, in her plain manner of speaking, 'Thee must not speak to me in Indian language, for I do not understand it.' 'Ah' said the Indian, "then I know you are not my saviour; for my blessed Jesus understands poor Indians."

Religious Intelligence.

MACKINAW MISSION.

The following extract of a letter from Mr. Hudson, of the Mackinaw Mission, which recently came to hand, contains cheering evidence of the increasing prosperity of the Mission; and at the same time points out to the benevolent, an extensive field of usefulness.—The ladies of Utica. to whom an appeal of this nature is never without its proper influence, will need no further arguments to stimulate them to activity, than such as will occur to them on a perusal of the letter; and we doubt not, that a box of clothing, such as is desired, will speedily be on its way for Mackinaw.

My Dear Sir,—On my arrival last week, I found that all the assistance I could render was *very much needed;* and I am anxious to do all I can to relieve Brother Ferry, who is almost worn down with excessive labour and care. The mission is in a very prosperous state. Little did I think of finding children here from a distance of 2,700 miles ! ! but there are four who have come that distance, even from Red River, in the vicinity of Hudson's Bay, Several others have been brought more than 1000 miles. There are now in our family, supported by their friends or the Christian public, 61 natives. These, with our hired help &c. make our family to consist of 80 persons;—the children of the village who attend our school, make the number 115. These last yield us in cash, more than $400 per annum, besides, perhaps, nearly $100 in such articles as we need, that are not exactly cash. We are building largely of necessity, as you will readily perceive, when I tell you we can increase the school to almost any number, as soon as we can provide accommodations for them. Never did I see a more promising field for missionary labours. We have one half-breed, whose wife is a white woman, with five children, all members of our family, and the parents very eminently pious and very valuable helpers. A devout soldier also who waits upon the Lord and us continually—these three are selfdevoted & for life. Two Indian women, (neighbours) give comforting evidence of a deep and gracious work, and one of our dear children, a girl of 14, we trust has latelydrank deep into the same spirit. I have this evening been with sister Osmer, to see one of the women, the first convert, and to see the joy she manifested at my arrival, and at this visit; because (as she says,) she can talk of God and heaven with me in her own language. It was enough to warm the coldest heart. Could some of our dear friends in Utica see with their own eyes these interesting scenes, and hear as I have, these dear Indian sisters declaring in their own tongue the wonderful works of God, they *would feel* that *extra exertions* and *sacrifices* to redeem such souls from the thick darkness of paganism, would be *meat and drink* indeed. We are, as a family, in perils, and labours, and watchings, and persecutions, and various nameless perplexities: but they are all, *all* thrown into the back ground, when we look at the tokens of divine approbation which we see multiplied around us;—not in the converts merely, but in the very happy unanimity that exists in the members of the family.

The health of our family is pretty good, except that of sister McFarland. Indeed, when I look at her, and see what she has to do with her needle, I cannot but hope that our dear sisters at Utica and elsewhere, will send garments *ready made*,—and when I think of 80 persons to clothe in this cold climate, (and clothing they must have,) I hope that our friends will send *many* articles, and not constrain us to buy as heretofore. It will also be necessary to send them *soon*, or they will be too late for next winter. Several boxes that were very much needed, wintered at Buffalo, and east of there last winter. The ages of our children are from 4 to 15, but mostly under 11.

I intend to send you one of our Indian sister's experience ere long.

NEW TRIUMPHS IN THE PACIFIC.

Messrs. Tyerman and Bennet, who were sent out as a deputation from the London Missionary Society to visit the islands of the Pacific Ocean, have written an interesting letter, of which the following is an extract—they relate to Atui and Rarotonga:

ATUI.

"Teachers had been placed here about a year before, by Mr. Williams and Mr. Bourne: and the first tidings which were announced by a man in a canoe, was, that the whole of the inhabitants had embraced the gospel, and thrown away their idols, and had built a large chapel. Another very important piece of information which he gave us, and which tended to excite the most lively joy in our hearts, was, that a boat belonging to Mr. Williams, of Raiatea, and which we had all supposed to have been lost within the last four months, with her crew of five natives, had reached this island in safety. They had been driven off their course by contrary winds, had been six weeks at sea in this open boat, with a few pine apples, cocoa nuts, and other trifles on board. The poor fellows were at length driven to such extremities, that they were obliged to subsist for one whole week, by dipping the fibres of the husk of the cocoa nut into a little oil which they had, and then chewing it. When they reached the land here, they were reduced to mere skeletons, and were unable to stand; but every possible kind attention was shown them, both by the teachers and other natives, and they soon recovered their strength and health. When we asked them if they did not despair of reaching any land, after being so long at sea, they replied, "O no; we prayed to God." When they came, many of the people were halting between two opinions; but their arrival was the means of deciding in favour of the gospel the whole of those who remained idolaters. Thus God made this supposed calamity the means of the furtherance of the gospel. While we remained off the shores of this island, many of the natives came off to us in their canoes, and behaved in a most becoming manner. Two or three whalers had touched here within a few months of our arrival, the captains of which had left written testimonials speaking most highly in their favour. There we landed the two teachers with their wives, who were intended for Mitiaro and Mautii. All these persons appeared well suited to the work to which they had been chosen, both by their piety and general intelligence."

RAROTONGA.

"On the 18th we left Atui, and stood for the island of Rarotonga, (or Rorotoa,) which we reached next morning. On approaching the shores, the teachers who had been placed here, accompanied by some of the principal chiefs, came off in their canoes, and came on board, and informed us that a principal part of the people had embraced the gospel, with all the head chiefs; but that some still remained attached to their idols; however, they were expected to receive the truth soon. The Christians were erecting a chapel SIX HUNDRED FEET IN LENGTH! and it was nearly half finished when we saw it. The people here also behaved in the most respectful and becoming manner during our stay, and all expressed the greatest joy on seeing us. Indeed the change which has been operated in so short a time is almost beyond credibility, and requires nothing less than occular demonstration to ensure entire belief. But a twelvemonth before our arrival, all these islanders were in the state in which we saw the Mangeeans —savages!—But now gentle, honest, and well behaved, keeping the Sabbath with the greatest strictness, and attending with diligence to all the institutions of the gospel, the same as in the Tabeitan islands, making rapid progress in the arts of civilized life. They are all of the same family and colour as the Taheitans, and speak the same language, and not inferior to them in person. All these islands are populous, but it was quite impossible to form an idea of the number of the inhabitants on each; but on Mangeea, Atui, and Rarotonga, there are, we think, not fewer than 4000 souls. The two former are comparatively low, though islands of natural formation, abounding with the fruits of these climates, but difficult of access from the rocks which extend along their shores, and which render it difficult at all times, and often impossible to land. They were all in perfect peace, and have had no wars since the reception of the gospel. What has God wrought! These nations have been born as in a day, and may now be ranked among the trophies of the Redeemer."

ESCAPE FROM THE NEW ZEALANDERS.

Particulars of Messrs. Tyerman and Benne's deliverance from the danger to which they were exposed on the coast of New Zealand from an attack of the natives—as narrated by themselves.

We left Rarotonga in the evening of the 19th, and having completed our work in those seas, we stood for New Zealand. We had to encounter the most tempestuous and distressing weather, and adverse winds; and did not make New Zealand till the 9th of July. And reached the harbour of *Whangaroa*, on the 15th, where we came to anchor, with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a mission about twelve miles from the entrance of the harbour. Not knowing the perils that here awaited us, we were apprehensive of no danger; having no means of defence we took no precaution to guard against any attack. So soon as we came to anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people surrounded us—and soon our main deck was crowded by men, women and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of cloths, and had taken most of them off; he became indignant, and resolved to remove them all from the deck. In the confusion a native fell over board into the sea, and the rest supposing he had been struck and injured, immediately rose upon us—many of whom had axes—others spears, and the rest armed themselves with billets of fire-wood—the whole were armed in a few seconds, the women & children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces rendered hideous by their *tatauings*, became by anger more hideous, and the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, as soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them and behaved in the most rude and insolent manner. At one moment the captain had four spears pointed at his breast. we used every effort to hide our fears and prevent them from perceiving that we were apprehensive of danger. But this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship Boyd, Captain Thomson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain crew and passengers, in all nearly one hundred persons killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescribable horror for about an hour and a half. at length our boat which had been sent up to the missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despached before it could possibly reach us. But God was better than our fears. At length the boat came alongside, and we found to our inexpressible joy, that she had brought Mr. White, one of the missionaries, and *George*, a native chief of much power and influence here. It was the very chief who instigated the cutting off of the Boyd—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened, Mr. White addressed the people and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment. O what shall we render to the Lord for all his goodness!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago, a vessel arrived in this colony whose captain, with his boat's crew of six men, in another part of New Zealand, had been cut off and killed soon after the affair happened in Whangarooa which we have described. However it is but just to say, that we do not believe the people had any bad designs when they came on board; and that what happened arose from the accident of the man's falling overboard. By various presents we succeeded in detaining this chief on board the vessel so long as we remained in the harbour as the only means of her safety.

INUNDATION AT SERAMPORE.

We had just time to remark last week as our paper went to press, that the recent news of an inundation at Serampore, was without foundation. Our remark was predicated on the following paragraphs from the N. Y. Religious Chronicle—a paper, by the by, which holds a high rank among the periodicals of that city:

"We have unfeigned pleasure in correcting the late statements respecting the injury said to have been sustained at the Serampore missionary establishment, by a sudden rise of the Ganges.

"It appears from the latest authentic information, that the report originated in a misapprehension of some accounts *recently furnished*, but regarding an event which happened as long ago as October, 1823. An account of the disaster, by Dr. Carey, was published in the August followiug, but at the annual meeting of the committee on the 21st of June last, letters were read giving a more particular account of the *injury* done by the inundation we have mentioned, which some person hearing, and supposing the event of recent occurrence, inserted in one of the London newspapers the paragraph that has occassioned so much needless anxiety and regret."

Sumatra Sadduceeism.—The English Baptist missionaries are labouring with indefatigable diligence to spread a knowledge of the Gospel in this field of moral desolation. For this purpose they have recently visited the interior where the people are represented to be exceedingly ignorant—almost so of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. Mr. Burton lately read a tract, on the resurrection, to about a hundred persons in the Batak district, who heard with attention and expressed great surprise at such a new doctrine and said to one another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" They paid the most encouraging attention to the message of salvation, and asked many questions.

From the Columbian Star.

TONAWANDA SCHOOL.

The Baptist school among the Seneca Indians, at *Tonawanda*, Genesee county, N. Y. appears, by the latest advices to be in a promising condition. The opposition to it, which was at first manifested by the pagan party, has ceased, and it is at present either patronized by all, or not discouraged by the conduct of any. Three of these Indians have recently been baptized.

The funds contributed to this school by the United States' Government, and by the Baptist General Convention, have been found inadequate to its support. We think it necessary that this fact should be made public. We recommend the subject to the consideration of all who take an interest in the lamentable condition of the Indian, and especially to our christian brethren in New-York, who reside in the neighbourhood of the school.

SUNDAY SCHOOLS.

When Sabbath Schools were first established in Philadelphia, 63 of the teachers gave no indications of decided piety. In two years, 50 of this number had made a public profession of religion. Who can doubt that Sabbath Schools have a powerful reaction on the teachers?

COLONIZATION SOCIETY.

The American Colonization Society has acknowledged the receipt of $903 37 from various sources, during the month ending on the 20th instant.

Ecclesiastical.—The Bishop of Chester has transmitted the following queries to the various churches in his Diocese, to be answered by the Church wardens and Sidesmen, viz.

"Is your minister of sober, peaceable, and exemplary life and conversation?

"Is he grave, modest, and decent in his apparel as becomes his profession?

"Is he in any respect disorderly, or the cause of offence?"

REVIVALS.

For the Western Recorder.

Mr. Editor,—The frequent and interesting cases of religious revivals, communicated to the public through the medium of religious newspapers at the present day, appear like forming a new era in the Christian world, and are certainly most heart-cheering to every friend of Zion. But while the public mind on this account is under an uncommon degree of excitement, and subject to the influence of imposing appearances, is it not important to inquire for the legitimate causes of a state of things so new and so interesting; and to which the history of the Christian world does not furnish a parallel.

Altho' the church enjoyed the labours of numerous devoted champions of the cross, the latter seem in a great measure to have prospered only like those who "cast their bread upon the waters:" and have not been permitted to witness such abundant fruits of their labours as appear at the present day.

In view of these facts, I take the liberty of suggesting a few questions, which I think have much importance attached to them: Do all those revivals bear those characteristics of the revival on the day of Pentecost, which are necessary to identify the work of the *Holy Spirit?* And if so, are we led to the conclusion, that the doctrines of the gospel as preached at the present day, and the general state of the church are more *pure* than in former days? Or is there at the present day, a better adaptation of means towards promoting the influence of the truth? Or, not admitting this, are these revivals to be considered as the effect of the sovereign *will* and *pleasure* of the great Head of the Church, without reference to any peculiarity in the use of means?

An answer to these queries, with such light as you, or some of your correspondents may be able to throw upon the subject, will be useful to the public, and confer a favour upon a sincere INQUIRER.

Remarks.—The preceding observations and inquiries relate to a most important subject; and we give them place with the hope that they may call forth an answer from some of our able correspondents. In the mean time it appears to us, that the writer has mistaken the *frequency* of modern revivals, for some partial *change* in their *character*, corresponding with an especial change of means. The christian community have always prayed for revivals of pure religion among themselves and throughout the world; and if there is any thing peculiar in the spirit of modern times, it is, doubtless, to be found in the circumstance that, prayers in relation to all special objects are more frequently seconded than they used to be by active exertions, such as seem to be called for by existing circumstances. It was *always* true, that when Zion travailed her children were brought forth; and that "when they that feared the Lord *spoke often one to another*, a book of remembrance was written."

The church has experienced many seasons of refreshing since the Apostles' days; and if the present time is distinguished for the frequency of such refreshings, it is, doubtless, not less distinguished for increased fervency and perseverance in prayer for this blessing, accompanied with more parochial labour; & with more diligence among laymen, in the various departments of active benevolence; and in the work of private inquiry, exhortation and admonition. But at present we have not sufficient leisure for a full discussion of this subject.

WESTERN RECORDER.

UTICA, TUESDAY, SEPTEMBER 6, 1825.

RELIGION AND POLITICS, NO. VI.

"*What has Religion to do with Politics?*"

In the last essay we endeavoured to show, that though it is the Christian's duty to maintain a steady preference for such candidates in nomination, as appear to be distinguished for personal piety, it may, nevertheless, be sometimes expedient for him to vote for those, who go no farther in religion than to practise the externals of Christian morality. This was urged chiefly from the superficial nature of human governments, from the acknowledged rights of an elective community, and from the circumstance, that in the present state of the world, men of vital piety necessarily form but a small proportion of those who are properly qualified to sustain the important offices of government.

The position we have here taken, however, must be carefully distinguished from that more popular one, which forms the basis of our animadversions. There is a wide distinction between the two positions.

We contend that no government on earth can long sustain itself, without calling in the aid of religious restraints. For this purpose even a false religion is better than none. The true religion is far preferable to those which are false; and the *power of vital godliness* is infinitely more valuable than the mere *external form* of it. Yet as the latter alone exercises a powerful restraint, and since it has been blessed of heaven in distinction from heathenism and infidelity, and has often been the means of calling down both temporal and spiritual mercies upon the nations that sustain it—the Christian will, doubtless, act consistently, in voting with special reference to such a state of things, so long as circumstances preclude the hope of his being successful in the expression of a still better choice, But beyond this single point, we presume not to go. The man who, in the full blaze of gospel light, refuses to acknowledge the true religion under any of its denominations, and openly disregards its precepts, is scarcely fit to be intrusted with the administration of justice in any circumstances. And, though it is possible he may find other restraints than those of a religious nature, to keep him in the path of rectitude, it is morally certain that these restraints would not long exist were he not associated in some way with men of a better character, whose influence would continually be shed around him. Let unprincipled or vicious men be *extensively* elevated to office, and, even in a Christian country, the full reign of vice and anarchy might be anticipated as the final result.

But on the other hand, those who differ from us in opinion, by taking the opposite position, are ready to fix the eye of jealoasy on the very character of a pious man, upon the first moment of his being proposed as a candidate for any important office. And were any considerable number of such men put in nomination at any one period of time, we might expect to hear the cry of bigotry, fanaticism and priestcraft, reiterated throughout every portion of the country. To some extent, this experiment has occasionally been tried; and the murmur of disapprobation has uniformly attended it.

Many who take this side of the question, however, are doubtless insincere. Every thing in relation to politics is with them an object of *mere barter*. The whole is a game of buying and selling; and, like brokers, who derive all their gain through the medium of depreciated currency, their own private views, and the exclusive views of their party, are best subserved by the aid of such men, as can be easily led into the slippery paths of imprudence, error and obliquity.

Such demagogues are perfect leeches in community: but numerous and mischievous as they are, we have nothing to do with them in the present discussion. No arguments can possibly reach them. No motives except those which originate in the grossest selfishness can influence them; The interests of the commonwealth are nothing to them. Patriotism they deem synonymous with party spirit. Honour has with them the same signification as place and power. Respectability they would reduce to the level of a mere monied speculation; and honesty, and integrity, and generosity are held by them to

be perfectly compatible with the practice of political intrigue, and corruption, and duplicity.

But though such men are callous to all arguments and motives: yet the general good requires that the sophistry with which they impose upon the multitude, should be fully disclosed.

Now the arguments which such men employ, to prove that "Religion has nothing to do with politics," when fairly scanned, and reduced to intelligible English, will be found to be predicated on such crude propositions and theorems as the folowing:

I. Civil government is a mere human institution which exists independently of divine aid;—therefore those who administer it may safely bid defiance to all religious obligations.

II. As no religious test is properly required of any candidate for office, it follows, of course, that his principles and morals are of no consequence.

III. Human nature is grossly slandered by all who deny its entire perfectibility.

IV. All religions have something good in them; and true toleration consists in considering them as *equally valuable*.

V. A man must never have but *little* religion of any kind; and what he has, must be carefully *hidden under a bushel*.

VI. The man who is a practical atheist, and has no real respect or preference for *any* religion, is the most likely to be *impartial* in the administration of justice.

VII. The man who treats every species of religion with contempt, is the farthest removed from fanaticism, and priestcraft;—and should therefore be the soonest trusted.

VIII. The various denominations of the Christian religion are *all radically* distinct from each other; they are to be considered as so many *separate religions, inferior to paganism*, just in proportion as they aim at *greater purity of heart*.

IX. The greatest devotees of paganism are never fanatical: but in the Christian religion, the *more devotion*, the *more superstition and hypocrisy*.

X. In ancient times, the Catholics established a religious despotism: therefore all denominations whose founders *dissented* from them and *protested against their abuses* in defiance of the fiercest flames of persecution, are to be suspected of entertaining the *same designs*.

But there is no end of this exhibition of crudities. A man is seldom found, perhaps, to embrace them all in so many words; yet we venture to say that all who stand opposed to us on the present question, employ no *better* arguments, than such as are based on the foregoing.

Wayland's Dignity of Missions.—When we first noticed this sermon a year ago, we were not quite sure that partiality for the author of it, had not acquired an undue influence over us—but much as *we* said in favour of this able production, we have been quite outdone, by one of the London Journalists, who expresses himself as follows:

"This splendid discourse, which is founded on Matt. xiii. 38, is beyond doubt, the effort of an elegant and highly accomplished mind. It is a burst of genius. Seldom has it fallen to our lot to peruse a sermon in all respects so valuable. Well may America glory in the man who could have reared such an imperishable monument to perpetuate his memory as a Christian teacher, and as a man of taste. We recommend the sermon to all our readers; and if it is not with the booksellers, we trust they will forthwith reprint it. All the friends of missions should possess themselves of it. It will supply a real cordial to their heart."

Names of Graduates.—The following are the names of the late graduates of Hamilton College, alluded to in our last:

The degree of A. B. was conferred on Isaac F. Adams, Augustus Aspinwall, Almon Brainard, Charles Chandler, George W. Clinton, Harrison G. O. Dwight, Thomas Foot, Joseph Hopkins, Joseph W. Lee, Ulrie Maynard, Darius Peck, Preston Richardson, Luther Saxton, William E. Sill, Augustus W. Smith, Isaac Smith, George H. Stansbury, Samuel Stansbury, Seth S. Whitman, Isaac M. Wilmarth, Dennis M. Winston, Lewis H. Woodruff, Ariel Works.—23.

The degree of A. M. was conferred on Gerrit Smith, Orlando L. Kirtland, John W. Adams, Hiram H. Kellogg, Henry Hotchkiss.—5.

For the Western Recorder.

It will be recollected that the Anniversary of the Oneida Sabbath School Union, is to take place to-morrow evening, the 7th, at the Baptist Church in this village. Ever since I have been a resident of this place, the annual meetings of our benevolent societies have been most criminally neglected. Why it is that so few attend them, or so little interest is felt, I am unable to determine; but that it is a fact, no one who is in the habit of attending them will deny.

The Oneida Union has been in existence one year. It has been silent in its operations, and has made few pretensions, or few demands upon the public. From these circumstances, it may be expected that this anniversary will be treated like others. I, however, just observe to the good people in this and the neighbouring towns, that should they attend, they may find something that will serve to warm their hearts and quicken them in the path of duty, and constrain them to labour yet more abundantly to build up that kingdom which must advance in might and strength when our heads are laid low in the dust. HOWARD.

We have received a number of communications which are under consideration.

POLITICAL.

DOMESTIC.

Com. Porter's submission—In a letter to the Editor of the National Journal, he says:

"My conduct and my character have both been thoroughly investigated before two Courts of Inquiry and one Court Martial, within the last seven months, which has resulted in a full acquittal of every moral offence, and a suspension from duty for six months. I have been tried and judged by my peers, and I bow with deference to their decision. I have endeavoured throughout my trials, to defend my honour as became a man, and I trust that I can bear my punishment without repining. No one has yet heard me murmur at my sentence; and until they do, no apology appears necessary for either the Court or the prosecution. I do not *express* a doubt that strict justice has been dispensed to me."

The word '*express*' being in italics, (if indeed the Commodore wrote it so,) would seem to indicate that he *feels* as if all had not been right.

The Banks of the city of New York, desirous as possible to prevent circulation of Counterfeit money, have resolved, that they will continue the practice of crossing all Counterfeit Bank Notes offered at their respective Banks either in payment or deposite. They have published this resolution and the names of the cashiers affixed thereto.

The Buffalo Patriot says that about 20 Swiss emigrants from the canton of Berne, recently passed there on their way to Ohio. Some of these men were with Bonaparte in his Russian campaign.

It is in contemplation to erect a house of entertainment on the Fishkill mountain opposite Newburgh. If this should be done, that elevation would become a place of general resort. The view from it is magnificent.

Internal Slave Trade.—John Woolfolk; of N. Orleans, advertises *ninety-eight negroes for sale* just received from Baltimore by the brig Lady Monroe. Droves, from 25 to 100, are frequently met with on the roads leading south-west,—and from 20 to 30 men are sometimes fastened to one chain and thus marched to market!

Rogues caught, and Money found.—A letter from Buffalo, dated on Saturday last, informs us, that the villain who broke open and robbed the office of Mr. H. R. Seymour, of about $4,000, has been apprehended, and all the money recovered.

An Alligator.—A living Alligator was lately caught in Providence River, (R. I.) While lying on the bottom he was taken in a net.

The editor of the New-York Mirror offers the following premiums for literary productions:

1st. For the best American Moral Tale, the length not to exceed three pages of this paper, $30. For the second best $20.

2d. For the best Poetical Address on any subject compatible with the plan of this publication, of any length between 50 and 150 lines, $30. For the second best $20.

The merits of them to be decided by a committee in the usual manner.

To be forwarded (post paid) to Messrs. Hopkins and Morris, No. 9 Nassau street, on or before the first of January next.

The Secretary of State.—Mr. Clay returned to Washington, on the 21st instant, from his visit to Kentucky. His family accompanied him as far as Lebanon, Ohio; but they were unable to proceed any farther, owing to the severe indisposition of one of his daughters. Mr. Clay remained with them until it was believed that his daughter was convalescent—and he had almost reached Washington before he received the painful tidings of her death which occurred in four days after he left Lebanon.

Crimes.—We have heard much of the immorality of manufacturers. The county of Providence R. I. is the greatest manufacturing district in the United States, and is also very populous; but on the 18th July, not one person, charged with the commission of a crime, was confined in the jail of that county.—*Norwich Cour.*

Kentucky.—The late election in Kentucky has terminated in the triumph of what is called the Constitutional Party, and there is a prospect of the new governor's placing the judicary of the state on the respectable and influential footing which has been denied it, and adopting some system for improving the currency and securing creditors.

Amherst College,—The first commencement in Amherst College was held on Wednesday last. Twenty-three young gentlemen received the degree of A. B. It is stated that forty-four pupils were admitted to the Freshmen Class.

Farmington Canal.—The Contractors for two lines of the Farmington Canal have already begun their labours. Most of the persons engaged have had experience on the New-York Canals; and it is calculated that more than $50,000 worth of labour will be performed before the first of October next.

It was supposed at Washington, that the trial of Com. Stewart, would be completed last week.

Sickness at Mobile.—The Mobile Register of Aug. 9, says the Board of Health have very promptly proclaimed the existence of Yellow Fever at that place, and recommended the citizens to remove. All the public offices are removed to Spring Hill, about 5 miles from town, and a strong guard has been appointed to guard the property of citizens during their absence. The number of deaths during the week was from 25 to 30.

FOREIGN.

Latest from India.—The Calcutta Gazette of February 21st, contains despatches from Lt. Col. Richards, commanding the army that marched against Assam, announcing that the whole of the province of Assam had been evacuated by the Burmese, in pursuance of a convention made between Lt. Col. Richards and the Burmese commander. The affair was considered of so much importance, that the guns at Calcutta were fired on the occasion.

France.—Six hundred prisoners were sent to Rheims, to be pardoned by Coronation, but two hundred of them perished by suffocation from neglect—*they were sparrows.*

Journals in the Spanish language, printed in London, are smuggled in Spain, and circulated clandestinely throughout the country.

From England.—The ship Emerald has arrived at Boston, from Liverpool, whence she sailed on the 26th of July. She furnishes, however, no political news of much importance.

General Laserna, late viceroy of Peru, has met with a cold reception in Spain; being ordered to remain at Toledo, and not approach the King.

The weather has been excessively hot on the continent as well as in England.

The last annual obituary of Russia, records the death of a man at the age 168.

From Greece the reports are very contradictory. The Turks; it is said, however, have approached with their entrenchments within half musket shot of Missolonghi, but the Greek garrison appear not at all intimidated.—*N. Y. Adv.*

From the New-York Daily Advertiser.

Buenos Ayres, July 6, 1825.

Dear Sir,—I wrote you some time ago, stating that late advices had been received from Rio Janerio, informing that a strange disposition had been manifested by the Emperor, to declare war against this country, on account, as he alleges, of their clandestinely assisting the Patriots of Banda Oriental, or conniving at expeditions to be fitted out by individuals, with arms, &c. for that purpose—also because the Buenos Ayreans had sent an army of occupation into Entre Rios, for the protection of that district in case of any disturbance. This the Brazilians say is a mere subterfuge, the real intention being to aid Lavalleja's party. This report was in the first instance treated lightly, but has since assumed a more serious aspect. Within a few days a squadron of Brazilian vessels consisting of a Frigate, Sloop of War, three Brigs and three Gunboats, had anchored near the outer roads, some of the officers are on shore but little is known of what has transpired. It has been rumoured to-day, that the answer of this government to these demands, (whatever they may be,) is, that they will not treat with an armed force: this no doubt is to gain time, it is pretty generally understood, that the Emperor requires a relinquishment of all right of this Government to the Banda Oriental, or its interference in any way to his taking possession of it. That province however, is as much entitled to freedom and self government as that of Buenos Ayres. Whether the provinces of Rio de la Plata, Peru and Chili will unite in resisting this outrage, is yet to be determined. If they do the consequences may be the overthrow of the present Brazilian government.

Should this rupture take place, a blockade of this river will inevitably follow, which will most seriously affect the interests of the English and Americans, and involve some intricate questions of the law of nations: if they assume the adage that "might makes right," the presence of some of our vessels of war would be very desirable for the protection of our commerce.

The government of Buenos Ayres, on the first of July, transmitted to the house of representatives, a *projet* of a law allowing the freedom of worship to the professors of all religions.

Brazil.—Our correspondent at Rio Janeiro has forwarded us papers to the 9th of July.

The emperor has ordered a supply of bread stuffs to be sent to Ceara, where the drought has been severe.

The commander of the squadron sent to cruize on the coast of Uraguay reports that there, every thing is entirely peaceful, and that the people do not appear to have favoured the intentions of the factionaries. A small collection of arms and ammunition was in one place discovered buried in the sand.

Latest from Colombia and Peru.—Verbal accounts from Lima to the 17th June, via Panama, state that Callao still held out against the Patriots, but it was the opinion of many that they would have to surrender in two months, on account of their shortness of provisions.

Bolivar was in Upper Peru, where his presence was necessary, in consequence of some dissensions which had taken place.

Admiral Guise was imprisoned by the Patriots in Lima.—*N. Y. D. Adv.*

Late Gale in the West Indies.—We have been favoured with the St. Thomas Gazette, of the 3d inst. which contains some further particulars of the great gale and the ravages it produced in different islands.

The Late Gale.—The arrival of the Mail-boat yesterday, has put us in possession of our files of papers to a late date, from the windward Islands. The gale of the 26th appears to have been severely felt at St. Kitt's, St. Martins, Dominica and Martinique, but of all the islands, Guadaloupe appears to have been the greatest sufferer, and the dreadful havoc committed there, is detailed in the following extract of a letter from Basseterre, dated the 29th July, with which we have been favoured.

"A dreadful calamity has just fell over our unfortunate town and the greatest part of the colony A hurricane more dreadful than any mentioned in the annals of this Island has in a few hours changed Basseterre into a heap of ruins. On the 26th of this month about nine o'clock in the morning, the most sinister warnings announced the approach of the desolating misfortune. The barometer fell several lines below the degree of storm, the wind blowing by squalls and whirlwinds—the overflow of the grass river whose waters rose several feet above the parapet of the bridge, poured in torrents into the streets—a furious tide, and earthquakes—the falling of the houses of the inhabitants, and of the public buildings—the largest trees rooted out, presented the most terrible sight, and which I cannot think of without shuddering.

"The country has equally suffered; the houses, works, the trees, all are destroyed. Our unfortunate town and its vicinity, (a few days ago so flourishing,) presents now only a vast ruin. A multitude of people have been crushed by the falling of the houses or carried away by the river; we are now about clearing the rubbish, from which 150 dead bodies have already been taken out, and among them some of the most notable people of the island. In Basseterre more than 500 houses have been unroofed or entirely destroyed, and those remaining have suffered more or less."—*ib.*

ORDINATION.

Ordained and installed pastor of the Union Presbyterian Church, in Kingston, Upper Canada, on Thursday, September 1st, Rev. Horatio Foote, recently a member of the Theological Seminary at Auburn. Introductory prayer by Rev. Mr. McDowel of the province of U. C. Sermon, by Doct. Perine, of Auburn, N. Y. ordaining prayer, and charge to the pastor, by Rev. Mr. Lansing of the same place; charge to the people by Rev. Mr. Porter of the Cayuga Presbytery; and concluding prayer by Rev. Mr. Burchard, of the Presbytery of St. Lawrence.

NOTICES.

The Anniversary of the Female Missonary Society of the Western District, takes place at Whitesboro' to-day, at 2 o'clock P. M.—that of the Ladies Missionary Association of Utica, will be held to-morrow at the Session Room in this Village.

Received for the United Foreign Missionary Society,

From the Congregational Society of Steuben,	$9 12
H. Ferry,	3 00
Contribution for Guy Chew,	11 06
	$23 18

B. W. THOMAS, *Agent.*

Tracts.

A COMPLETE SERIES of the Tracts and children's books, published by the New-York Religious Tract Society, and of the American Tract Society, is this day expected at the Depository of the Utica Tract Society. A complete series of the Tracts and books of the *National Tract Society* will be added as soon as they can be prepared and forwarded from New-York.

Individuals and auxiliary Societies will be furnished with Tracts at the Utica Depository at the prices of the parent Society.

We would earnestly invite Tract Societies throughout the Western District and vicinity, to become auxiliary to the Society at Utica, as the medium of communication with the National institution. Orders for Tracts, and communications relating to this subject, can be made to MR. EDWARD VERNON, who manages the business of the Depository, at No. 66, Genesee-st. Utica.

SAMUEL W. BRACE,
Corresponding Sec'y
U. R. T. S.

September 5, 1825.

DEATHS.

In this village on Sabbath last, Livingston, an infant son of A. G. Dauby Esq.—Yesterday, Mr. Samuel Bryant, of the firm of Everson & Bryant. At New Hartford, on Saturday last Almira, daugter of Mr. B. Palmer.

At Rochester, the 26th ult. the Rev. Comfort Williams, former pastor of the Presbyterian Church in that place—aged about 43.

In Alexandria, D. C. on Thursday the 18th instant, the Rev. Oliver Norris, the amiable and excellent Pastor of Christ Church Congregation.

On Sunday morning last, at her residence in Chesterfield county, (Va.) Mrs. Sarah Walthall relict of the late Archibald Walthall, Esq. aged 70 years.

At Albany, N. Y. Hon. Roger Skinner, one of the Judges of the U. States District Court, for N. York.

In London, Rev. Joseph Brooksbank, aged 63, and in the 40th of his ministry at Haberdasher's Hall. He had the honour to aid in giving birth to the London Missionary Society.

At Stockholm, on the 20th of June, after a short illness, in his 66th year, the Baron de Rentzow, late his Swedish and Norwegian Majesty's Minister at Washington, and remembered with much interest by his numerous friends in this country.

In Germany, Rev. Charles G. Reichell, Bishop of the United Brethren's Church, and founder of the celebrated School at Nazareth, Pennsylvania.

At Ludlow, Vt. February 2, 1825, JOSIAH FLETCHER, Esq. aged 75.—At the age of 18 he made a profession of his faith in Jesus Christ.—The war of the Revolution had no sooner broken out, than he hastened to the service of his country. With an ardour of patriotism bordering on enthusiasm, he manfully contended for liberty and the rights of man, associated with Washington, Putnam, and Gates. Though of inferior rank, he received the high approbation of the Commander-in-Chief, as well as of other distinguished officers.

At the close of the war, having spent his property, he retired to the mountains of Vermont. Here was a new field for enterprise. Hardship and toil were requisite; and to these the habits of the camp had fully inured him.

God, who had been his protector in the field of battle, was now his help and support in a lonely wilderness. The forest bowed, and a village arose in a few years in its stead. Near the close of life he had the pleasure of beholding two meeting-houses, a school-house, and 40 dwellings,—where, a few years before, he had laboured with his own hands in felling the trees.

He enjoyed the confidence of the great and the good—a wise legislator, and a firm patriot. The first meeting-house and school-house in Ludlow, were built at his private expense; nor was he less munificent in his liberality to the religious and literary institutions of his country. He possessed a missionary spirit, and thousands of dollars were distributed by his hands, among the several institutions for spreading or supporting the gospel in this and foreign lands.

He early cast his bread upon the waters, and on every side, the blessings of heaven attended him. The naked and hungry never went from his door without relief; and even the retired abodes of poverty and indigence were witnesses to his philanthropy. A pillar in the church and never ashamed of the name and cause of Christ,—the servants of the Most High were welcomed to his hospitable mansion.

Now, reader, let me invite you to the closing scene. Death approached—he was ready—his work was done—and well done. No terrors accompanied the grim messenger; death was disarmed of his sting, and the grave obtained no victory.

Death of Charles Cotesworth Pickney.—The Charleston Courier of August 17, says, another distinguished Hero of the Revolution—a most firm and enlightened Statesman a PATRIOT beyond suspicion and without reproach—the model, through his life, whether public or private, of a pure and virtuous citizen and magistrate—the wise associate of the ancestors of our liberty, the bright and immortal example of all ingenuous youth who would indentify their names with their country's honour and happiness, CHARLES COTESWORTH PINCKNEY, is no more. Our feelings on this melancholy event, restrain us from speaking farther.

LAST MOMENTS OF THE LATE PROFESSOR DUTTON OF YALE COLLEGE.

His health was almost always delicate and often in a dangerous state. He was, consequently, led to expect a speedier termination of his life, than the ordinary term of earthly existence would have authorized him to hope for. His meditations, therefore, were often employed on his own death, and though the pulmonary complaint which terminated his life, was fastened upon him before he was aware of it; the discovery of his situation did not discompose nor surprise him, nor had he at that time, any preparation to make for his departure. He conversed on the subject with those who visited him, with the same composure as on any ordinary subject, gave advice to his children relative to it, in the same manner as he would, in perfect health, have done in regard to any part of their conduct, expressed his deliberate resignation of all that the world values, and his hope in the mercy of a Saviour in whom he knew he had believed, and patiently waited till his change should come. He declared that he had no fear of death, but much fear that he should not endure what it might please God to lay upon him. But from any trials of this sort, he was mercifully exempted. He gradually declined, without pain, and full of confidence in God, till at length, nature being totally exhausted, he sunk down into the arms of death. The last indication which he gave of intelligence, was a complacent smile, expressive of his satisfaction in leaving the world.

WANTED.—The subscriber wishes to employ immediately Six first rate

Journeymen Coopers.

Liberal wages will be given.

G. W. GORTON.

Rome, August 23, 1825. 1tfp1w

Steam Navigation Company.

THE new Steam-boat *Commerce*, Captain Seymour, with the Safety-barge *Lady Clinton*, and the new Steam-boat *Swiftsure*, Captain Stocking, with the Safety-barge *Lady Van Rensselaer*, will, until further notice, be arranged as follows:

Leave New-York.		Leave Albany.	
Monday,	at 10 A. M.	Monday,	at 10 A. M.
Tuesday,	4 P. M.	Tuesday,	3 P. M.
Thursday,	10 A. M.	Thursday,	10 A. M.
Friday,	4 P. M.	Friday,	3 P. M.
Saturday,	4 P. M.	Saturday,	3 P. M.

For Passage, at New-York, apply on board, at the Cedar-street wharf, in the rear of the City-Hotel, or to W. C. REDFIELD, 137 Washington-street; And at Albany, on board, in front of the Pier Bridge, foot of State-street, or to RATHBONE & CHAPIN, 67 Quay-street.

New-York, Aug. 15, 1825. 61tf

NEW YORK STATE

Literature Lottery,

CLASS No. 2, for 1825; will be drawn on the 20th September next, and finish in a few minutes. J. B. YATES and A. M'INTIRE, Managers. 66 Numbers—9 Ballots to be drawn.

A considererable portion of this Lottery is put up in parcels of 22 tickets, each embracing all the combination numbers, from 1 to 66, which parcels are warranted to draw at least $45 90. Those who wish to pay only the difference between the price of a parcel of twenty 22 tickets and the least sum they can possibly draw, a certificate of 22 whole Tickets can be had for $36 10, Half 43 05, Quarter 21 52, Eighth 10 76. Present price of whole Tickets $6, Halves $3, Quarters $1 50, Eights 75 cents.

Tickets and packages of Tickets for sale in a great variety of numbers at *WILLIAM CLARKE'S*, No. 53 Genesee-street, where was sold and paid a few days since, Ticket No. 17570, a prize of $5,000, and in former lotteries, prizes to the amount of $230,000.

N. B. Orders enclosing the cash (post paid) promptly attended to. Most kinds of uncurrent bank bills taken at par for Tickets.

58tf Utica, July 20, 1825.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily, do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK,
Utica, June 28. 83, Genesee street.

Wholesale.

J. C. HASTINGS & CO.
NO. 84, Genesee-st.

Have just received a fresh supply of

GROCERIES,

consisting of the following articles:

100 Chests Skin Tea,
10 Old Hyson, do.
15 Young Hyson, do.
20 Souchong & Bohea, do.
10 Pipes Cognac Brandy,
12 Hhds. St. Croix & Jamaica Rum,
6 Pipes Swan & SchiedamGin,
20 Bags Coffee,
20 Pepper & Spice,
10 Boxes Lump Sugar,
30 Bbls. Brown do.
20 Kegs Raisins,
30 Boxes, do.
2 Tierces Rice,
25 Kegs Tobacco,
40 Qr. Casks Malaga, Sherry, Lisbon, Teneriffe, Port, & Madeira WINES, and almost every other article usually kept in their line, which they offer at the lowest price, for Cash, or approved paper, payable at either of the Banks in this place.

Utica, August, 1825. 68tf

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the New-York Observer.

THE FEMALE PILGRIM,

Written by Dr. Holmes, after a conversation with Miss ——, the day preceding her dissolution.

"Whither goest thou, pilgrim stranger,
Passing through this darksome vale?
Know'st thou not 'tis full of danger,
And will not thy courage fail?"

"Pilgrim thou dost justly call me,
Wandering o'er this waste so wide,
But no harm can e'er befall me
While I'm blest with such a guide."

"Such a guide! no guide attends thee,
Hence my fears for thee arise;
Should some guardian power befriend thee,
'Tis unseen by mortal eyes,"

"Yes, unseen, but yet, believe me,
Such a guide my steps attend,
He'll in every state attend me,
He from every harm defend."

"Pilgrim see that stream before thee,
Darkly winding through the vale,
Should its deadly waves roll o'er thee,
Would not then thy courage fail?"

'No, that stream has nothing frightful,
To its brink my steps I'll bend;
Thence to plunge will be delightful,
There my pilgrimage will end."

While I gazed, with speed surprising,
Down the stream she plunged from sight;
Gazing still I saw her rising,
Like an angel clothed with light.

To the Editor of the Western Recorder.

AN APPEAL.

MR. HASTINGS,—There are many subjects intimately connected with the cultivation of psalmody, requiring the attention of Christians, which involve questions of the first importance, and yet I do not remember to have heard them explained. They have indeed often been alluded to, as if they were well understood; but I believe that most writers have been disposed to give too much credit to the discernment of those whom they have attempted to enlighten; and have generally *commenced* their discussions at points far beyond ordinary comprehension. I am well aware that it is a delicate business to deal with religious prejudice: yet, if we would do *good* (in all *important* matters *at least,*) we should act boldly in the cause of truth; and if the following remarks come within this rule, let them be never so plain, those to whom they apply have no right to be offended.

Without further apology therefore, it may be said that the knowledge of the Christian community, in relation to the interests of psalmody, is *very limited;* and that to their ignorance and neglect of the object, must be charged the abuses which have attended and degraded it. I have reflected much and seriously upon the present state of sacred music, and am perfectly convinced that there is a fundamental error in the present manner of conducting it. How else can we account for its inefficiency? If this is not the case, why do we not perceive those *effects* which we have a right to expect from every institution that acknowledges the great Head of the Church for its founder?

I do not mean to assert that christians can receive *no benefit* from church music in its present state. I am entirely willing to admit that they *may*, and often *do* receive much gratification and edification from it; yet, it may be asserted without fear of contradiction, that it does not correspond, in this respect, with other sacred institutions. Many christians have become so perfectly indifferent to the "songs of Zion," that if merely *undisturbed by discordant sounds*, they are quite satisfied, and examine into the subject no farther. Some consider church music as a kind of innocent amusement, contrived to relieve the tedium of the other exercises. And hence has arisen, in some places, the practice of taking up collections during its performance. Some of the clergy, also, seem to sanction this same opinion of church music, by the habitual practice of occupying the time of singing the second psalm, in the perusal of their sermons. Others of a still less musical temperament, (and there are clergymen as well as laymen who answer the description,) seem to consider noise and jargon, if only there be enough of it, as evidence of zeal, and christian enjoyment. Every tone, to meet their approbation, must be such as the lungs of a very *Stentor* might fail to produce.

In the present state of musical knowledge, it is necessary to prove and explain many things, which an amateur would assume as self-evident; and under such circumstances, it may not be improper to advert to the nature and design of this institution. And here there is an important distinction, which has been too generally overlooked. Something more was doubtless meant by it than to afford a *medium* for the *expression* of devotional feelings. It was intended, in the plan of divine Providence, as an *exciting agent in their production.* We are not required to sing the praises of Jehovah as if we were merely doing some essential service: but we are to do it with the view, at once, to declare his glory, and to glorify him by *purifying and enkindling our own affections*, by means of this exercise. The effect should relate to *ourselves*, as well as to others and unless we can sing "with the spirit and the *understanding also*;"—or, in other words, unless we cultivate our musical susceptibilities, and active talents so to *feel* and to *excite feeling*, we had better hang our harps upon the willows than to degrade them in the service. The exercise of psalmody should not only be accompanied by appropriate emotions, but it should serve to *increase* these emotions as we proceed; and enkindle the susceptibilities of others. Music, in its own true essence, is the language of the passions; and when unconnected with them, it degenerates into unmeaning sound.

The art of music has been introduced into the exercises of public worship, by divine authority, for specific purposes: and how can we excuse ourselves, if we do not attempt the exact accomplishment of these purposes? This single idea is conclusive, as to the duty of Christians in this respect. The truth on this subject cannot be avoided:—to a reflecting mind, it is self-evident. Christians are under as great obligations to see that the music of the sanctuary is such, as in some measure to comport with its design, as the clergy are to see that *their own* peculiar duties are performed "decently and in order." More than this;—the art of music is a *progressive art*, and it is our duty to bring *all its energies into action.* If we use it at all, we should so use it, as to produce the greatest effect; and we have no greater right to neglect its legitimate *improvements*, than we have to neglect any other species of knowledge standing in the same relation.

In conclusion, I wish, *respectfully*, to ask one single question, and I hope that those whom it concerns, will pause before they reply to it. It is this:—Have those christians who are professedly ignorant of this subject, and who, from their peculiar circumstances, cannot acquire that knowledge which is indispensable towards forming a correct judgment—have such christians any right to dictate or prescribe for others, any peculiar manner or style of performance?

Yours, &c. PHILO LAOU.

COMMUNICATIONS.

To the Editor of the Western Recorder.

LETTERS OF INTRODUCTION.

MR. HASTINGS,—I have been a severe sufferer of late, by a species of good-natured but misjudged complaisance, the mischief of which cannot be too fully exposed. I allude to the habit some people have acquired, of furnishing every one with letters of introduction who presumes to solicit the favour. Such letters were formerly of great service to any gentleman while travelling among strangers; but if they are to become non-entities, like the praises of the panegyrist—if they are to "lie like an epitaph," or become the hidden satirists of vice, by their hyperbolical delineations of correspondent virtues, their value will depreciate faster than that of any other currency was ever known to do. They will become worse than useless, by furnishing every unworthy pretender with a passport into society, from which it may afterwards be no easy matter to exclude him. For is he not the acquaintance of a friend, bringing credentials with him? Is not one expected to treat him as a man of character and respectability, to honour him and to introduce him to his present circle of acquaintances? All this is doubtless expected of *me;* and hitherto I have been in the habit of doing it; but, rather than continue to suffer as I have done, I would wholly refuse to discount all such articles of currency, and hazard the loss of the good will of every stranger that offers them. One thing at least, Mr. Editor, I am determined upon. I will never myself, give any man a letter of introduction for any purpose, unless in my own sober judgment, he is every way worthy of it. Let others do the same, and the evil will be speedily remedied.

A SUFFERER.

To the Editor of the Western Recorder.

MIXED MARRIAGES.

MR. HASTINGS,—In the last number of your paper I notice a reply to my communication, on the subject of mixed marriages. Although this reply, as you intimate, may contain the substance of what can be said in opposition to such marriages, still I chose to defer an answer for the present for various reasons. In this reply some of the prominent points of the argument are omitted; my communication has been republished in the New-York Religious Chronicle, and the Boston Recorder & Telegraph; and another writer in the New-Haven Intelligencer, has appeared in opposition to the views of the Agents of the Cornwall School exhibited in their report. It is probable, therefore, that a more full and elaborate defence of the opposite side of the question will be made, than any thing which has yet appeared. The main dependance of the writer of the reply, and of the agents of the Cornwall School, and of the editors of papers who have expressed an opinion on that side of the question, is derived from the numbers on their side. But there are too many thinking and independent minds in this enlighted community to give such an argument currency. We live in an age of the world in which public opinion is undergoing a wonderful revolution on many important practical subjects, both in politics and religion. That this is a question of great practical moment, as it regards the civilization and evangelizing of the Indians of this continent, I have no doubt; and if the discussion of this question shall be the means of directing the public mind to a candid examination of the subject, I have no fears for the result.

The time has come, in the providence of God, that the present condition and future prospects of American Indians must command the attention, not only of Christians, but of the civil governments of this continent. Their best interests, temporal and spiritual, have been criminally neglected by the white population. Their rights as members of the human family, and as the immortal offspring of the great Jehovah, it is to be devoutly hoped, will no longer be disregarded either by statesmen, philanthropists, or Christians.

CRAWFORD.

To the Editor of the Western Recorder.

"THE TIME WILL COME!"

It seems wonderful, at first view, that error of any description should be found to increase at the present day when knowledge has become so widely disseminated. But the truth is, in all matters of religion, that men "love darkness rather than light, because their deeds are evil." Through a depravation of moral taste, error is extensively preferred to truth; and the understanding too readily seconds the perversity of the heart. The time will come, however, when we can no longer feel an interest in being cheated with false arguments, or beguiled with delusive representations. It is easy *now*, for men who have no fixed principles, to laugh at all ideas of the future. It is easy for such men to confound virtue with vice, sobriety with dulness, piety with enthusiasm, zeal with fanaticism, and the Christian walk and conversation, with the vain and superstitious observances of a heathen ritual; but the time will come when these things are to be as strongly contrasted as light is with darkness—when the objects which may now be held up to derision, are to stand forth as overwhelming realities; and when levity, and thoughtlessness, and presumption, and vice, and infidelity, cannot fail to appear in their own true colours of deformity.

The slow and gradual approaches of the king of terrors may be viewed with comparative indifference. The thoughtless individual whom he has marked for his victim may for a time continue on, in his giddy round of folly; but when the unwelcome messenger is distinctly seen—when the spectre of death stands present to the imagination, how different is the state of feeling! When the fugitive of earth is about to bid a final adieu to all the objects that had hitherto constituted his enjoyment, and when the awful realities of an untried state of being, are just before him; then he can no longer dissemble. He must and will be serious. He will be in right good earnest in making such preparation as he may, for the momentary change that awaits him. Yet even at this period, there are multitudes who would so manage as to deprive him of his brief, and uncertain and awfully hazardous moment of preparation. There are, who to ease their own wounded sympathies and to fortify themseles against the chidings of an internal monitor, would rob him of this only possibility of escape from the ruin that awaits him, and who, if left to their own devices, would never leave him till they had traced his last footstep beyond the verge of time, and literally cheated him out of his last hold on probationary existence.

X.

MISCELLANEOUS.

Killing by Steam.—Much indignation has been lately excited against a class of impostors who are travelling about in the capacity of *Steam Doctors.* A greater or more dangerous imposition could scarcely be practised on the most credulous, than the one we allude to; and it is a perfect burlesque on the good sense of community, to suppose that the authors of it should find any body foolish enough to be duped by them. It seems by the western papers, however, that these pretended doctors are getting quite "a run of practice," among the uninformed portions of community, who are paying pretty dearly for their credulity. The Geneva Palladium contains of late, two striking examples of this nature, one of which is as follows:—

"On the way to the patient, says the physician who was afterwards called, I learnt that in the father's absence, a quack had been called in to prescribe for an inflamation of the leg—that he commenced his operations in the usual way, by administering large doses of *red and cayenne pepper*, and finished with *steaming*. But little was I prepared for the scene exhibited on arriving at the house.—The boy was already dead. This his father did not expect, and it struck him speechless. The whole family were almost driven to distraction, by the sudden loss of this, their only child. But what was my astonishment to find, on examination, that the leg was not only blistered, but burnt and scalded, in such a manner, as must alone have produced death. The child's death was easily accounted for. He had been dosed with red and cayenne pepper, until the inflamation had been dangerously increased—and then, to cap the climax of absurdity, the inflamed limb had been steamed with scalding steam, until it was burnt to the bone."

The other instance given by the Palladium a short time since, was equally tragical; nor is it at all probable that others of a simular nature are wanting. The editor of the Palladium requests that information of all such instances of mal practice as these, be communicated to him, as the basis of a petition against these *steaming doctors*, which will be preferred to the next Legislature. The Canandaigua Repository seconds his request, and says that "there is no end to impositions practised upon the community;"—and adds that "the evil is an alarming one, and calls loudly for the interposition of legislative authority."

THE NAUTILUS.

The following account of the Nautilus, is given in the first letter of Mr. Carter, (editor of the Statesman) after commencing his present tour in Europe.

"From the 20th to the 22d of June inclusive, the ship lay in a dead calm. On the last mentioned day, so perfectly tranquil was the ocean, that the captain ordered the jolly-boat to be launched, and four of us with a man at the helm rowed to the distance of a mile from the ship, the little boat climbing over the smooth swell with an easy and delightful motion. We brought back with us a large nautilus, or Portuguese man of war, as this animal is generally called by the sailors. He is a curious creature, peculiarly fitted for the element on the surface of which he moves, being furnished with a keel, anchor, sails and ballast, for the purposes of navigation. Possessing the power of loco-motion, he can shift his position so as to catch the gale, and glide over the highest waves with ease and safety. Sometimes when the sea is calm and the sun warm, he will turn himself upon his side, wet his sail, and then right his little bark and resume his passage. These animals frequently navigate the ocean in fleets, perhaps under the command of an admiral. Their sails, which are transparent and beautifully bordered with a bright pink colour, vie in richness and elegance, particularly when seen in the direction of the sun, with the silken sails of Cleopatra. We have seen thousands of them bounding over the billows, reminding us of Pope's couplet:

"Learn of the little *Nautilus* to sail,
Spread the thin oar and catch the rising gale."

THE SHIP ALBION.

Mr. Carter's second letter contains the following remarks, respecting the melancholy wreck of this vessel, which took place four or five years since.

"At about 12 o'clock, (1st of July,) we arrived opposite the cliff, on which the packet ship Albion was wrecked. It is a memorable spot, and every passenger manifested a curiosity to examine the rocks, which proved fatal to so many of our countrymen, and caused so much affliction. We were near enough to have a distinct view of the precipice ledge, which is more than a hundred feet in height. On one side is a sandy beach, and on the other, a small bay or inlet, indenting the coast. Had the ship providentially drifted a few rods on either hand, the passengers and crew would probably all have been saved, as the shore slopes to the water's edge. But such was not the destiny of the melancholy wreck, which drifted to a point where no human aid could be afforded. Two transports filled with troops to the number of about twelve hundred, were wrecked near the same place a few years since and the whole perished. A large hole was dug in the earth, and officers and men made a common grave. More respect was paid to the remains of the passengers who were lost in the Albion. Their bodies were numbered and decently interred side by side, at a little distance from the fatal cliff. It has been my good fortune to become acquainted with Mr. Gibbons, of Kinsale, and Mr. Mark, the American consul at this place, both of whom witnessed the wreck of the Albion, and did every thing in their power for the preservation of life and property. They have given me minute descriptions of the awful scene. Most of the particulars were publicly stated at the time; and I have no wish to revive the sorrow which this afflicting event occasioned in our city and country."

Judge Peters.—On his entrance into Philadelphia, Gen. La Fayette was accompanied in the barouche by the venerable Judge Peters. The dust was somewhat troublesome, and from his advanced age, &c. the General felt and expressed some solicitude lest his companion should experience inconvenience from it. To which he replied, General you do not recollect that I am a JUDGE—I do not regard the dust, I am accustomed to it. The lawyers throw dust in my eyes almost every day in the court-house. *Philadelphian.*

Colonel Lovett.—The following anecdote of this Creek Indian was communicated for the Christian Watchman by a gentleman who travelled through the nation.

"It was at the close of a long day in June that I came in sight of his large house built of square logs, and affording a very convenient place of public entertainment, where the weary traveller may repose with a comfortable bed and board spread for his refreshment. The Old Federal road passes by his door, and consequently he has a considerable run of custom.

I put up for the night and ordered a supper and lodgings all this was attended to by his negroes, for he had about 20 on his plantation. I set down in the piazza to enjoy the cooling breeze of the evening, and immediately he came and reclined on an adjoining seat, and entered into a very pleasant chit-chat conversation. He spoke English handsomely. Stranger says he, how do you like travelling among the Indians. Very well, Colonel, as long as I find such entertainment as you afford us. Your situation presents a great contrast to your neighbours.—Pray sir tell me the reason? Your question, Stranger, denotes you to be a Yankee; you are curious people; I have read the life of Dr. Franklin; but I will answer your inquiry. Early in life my father sent me to obtain an education among the white people. I was placed in a good family in Georgia, where my mind was cultivated and my morals formed on religious principles. I had an ardent thirst for knowledge, which was gratified both by books, men, and practical industry. Yet I formed no general attachment to the people. They treated me as an Indian; there I could obtain no fair level in society, and I resolved to return to my native forest, and cultivate my plantation and enjoy life at least on an equality with those around me. Here on the bank of the Chattahauchee, I commenced my argricultural labours; built my house; and by temperance and industry have secured a competency for life. In the late war I acted as an officer under Gen. Jackson and am by principle friendly to the Government of the United States.

For several years I have been honoured as a chief among my nation and have the satisfaction of supposing that I live in the esteem of both my own countrymen and yours. And I pass away my time in attending to the government of the people around me, conversing with travellers and reading the newspapers. I impute nearly all my present happiness to one thing, that is, abstaining entirely from the use of ardent spirits. This is the ruin of the red men—therefore I never touch it.

From the Norwalk Gazette.

STATISTICS.

A valuation of the Dwelling houses and Lands of the State of Connecticut:—From the Grand List for 1824.

Counties.	Value of Dwelling-Houses.	No. of Acres of Land.	Value.	Average. per Acre.
Hartford,	$4,276,448	403,035	$9,356,385	$23 14
N. Haven,	3,256,491	318,745	7,252,709	22 75
N. London,	2,416,161	344,101	6,194,536	18 00
Fairfield,	3,165,095	323,020	8,646,854	26 36
Windham,	1,898,954	344,902	5,276,004	18 19
Litchfield,	2,600,349	488,236	8,271,036	16 94
Middlesex,	1,552,350	190,560	5,517,873	28 95
Tolland,	1,001,056	189,187	2,712,907	14 34
Total,	$20267383	2606789	51226308	19 64

No. of Dwelling houses in the State—29,778

REMARKS.—The ratio of dwelling houses to inhabitants in this State, is as 1 to 9, 4. The average value of land per acre, according to the last assessment, is $19 64. The lands set highest in the List, are those of Middlesex county; and lowest, those of Tolland. The lands of Fairfield county are set below those of Middlesex only. The ratio of the value of dwelling houses to the value of land, is as 1 to 2 1–2.

JUST received at No. 34 Genesee Street one case elegant French

PAPER HANGINGS.

with bordering to match. Also 680 doz. shell and imitation, front and back combs.

THOMSON & LYMAN.

Utica, August 15. 1825. 5w59

OLD BRANDY.

ONE pipe old real Champaign Cognac Brandy, of the vintage of 1779, just received and for sale in bottles, or on draught, by

J. C. HASTINGS & CO.

Utica, August 1, 1825. 57tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice Spice, Cloves, Nutmegs, &c.—Molasses, St Croix Rum, Old Jamaica Spirit, Holland Gin Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT,

at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.

Utica, June 17th, 1825. 51tf

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics, $4 00
For English Studies. 3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 3 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.

Utica, June 10th, 1825. 50tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,

Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent. for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for less term than one year.

☞The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*